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PSYCHIASIS

CHARLES H. MANN

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PSYCHIASIS

HEALING THROUGH THE SOUL

BY

CHARLES H. MANN

A MINISTER OF THE NEW CHURCH

AUTHOR OF

"The Christ of God" "Five Sermons on Marriage" "What God Hath Cleansed" "Interior Spiritual Living"

etc., etc.

ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν.

— Acts iv., 30

BOSTON

MASSACHUSETTS NEW-CHURCH UNION

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1900

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PSYCHIASIS

I.

INTRODUCTION

SOME years since in the ordinary performance of my pastoral duties I was moved by the state of popular thought on the subject to deliver a series of three sermons on "The Healing of the Body Through the Soul." They were intended to indicate some of the general principles which should obtain in the New-Churchman's consideration of the broad subject of mental healing, under whatever name or system classed. The discourses were found of such use to those who heard them that they were published in *The New-Church*

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Messenger, and were subsequently republished in pamphlet form. This edition soon became exhausted, and a second and revised pamphlet was issued. This is now out of print. Some two thousand copies have been sold and there is still a demand for them.

In seeking to meet this demand, I am moved to rewrite rather than merely to republish the former treatise, for two reasons: First, because my conception of the theme has ripened since its first treatment; experience, observation, and study have taught many things which were not in my possession at the time of the original sermons. And, secondly, it is necessary to rewrite the whole essay because of the growth of my conviction of the truth of the doctrine that there is a healing of the body through the soul, and especially because I have found that the doctrines of the New Church are more explicit in this direction than is generally supposed. There is an ever-increasing clearness

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of teaching to be found in the writings of the New Church as we continue to study them with our eyes open to see what they have to say on this subject.

In the little pamphlet just referred to I said: "I believe in the healing of the body through the soul. I believe in the descent of the divine life with health-giving power, not only into the celestial and spiritual planes of man's life, but even onto the plane of his physical existence." All this I can cordially reaffirm, and to it add that I believe that in the New Church we have doctrines under whose guidance we may practice and experience all the healing of the body that can be procured from any other system of teaching or practice. We have everything we need in the New Jerusalem. Nay, more than this, I believe that in the New Church we have not only as good, but better teachings than elsewhere, teachings that will lead to a more interior, and therefore more valuable healing than can be found in

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any other system of doctrine. We know not the treasures that are in our possession.

To this it should be added that the present treatment is intended to give a very cursory view of the various isms and cults that have arisen from mental or metaphysical healing, to pass such a judgment upon their nature or quality as the doctrines of the New Church seem to warrant, and finally to bring out in contrast our own teachings.

I shall make whatever use of the material of the first pamphlet may seem wise; but the treatment now is essentially new. The order is different: phases of the subject will be brought in which were not alluded to in the first essay, and, especially, it will be considered from an experience which at that time was not possessed. This rewritten treatise will be given to the public, first, as a series of papers in *The New-Church Messenger*, and secondly, as a small book.

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II.

PRINCIPLES OF RATIONAL THOUGHT

IN beginning the treatment of the subject of healing the body through the soul, certain general principles of rational thought should be clearly defined and conscientiously observed, that our thinking may be true and our conclusions well assured. Many have fallen into errors of a very serious nature by their assuming without even stating them, some very broad and very bad major premises by which they are led into conclusions the most illogical. Assuming erroneous general principles is equivalent to begging the question. A plain formulation of the underlying laws of rational thought, so far as those

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laws apply to the judgment of the questions we are to discuss, is essential to any correct thinking about them.

By what principles shall we be governed in our reasoning?

First: I lay down this general law, that the doctrine we are seeking must be substantiated by proof additional to the external success in the practice of healing of those who advocate it. The achievement of physical healing by one who works through mental instrumentalities, demonstrates the presence of a power adequate to the effect, but it does not prove that the special theory, or doctrine, which the practitioner proclaims is true. If he would prove the truth of his theory from the success of his practice, he must show that their relationship is that of cause and effect, and not of coincidence. A young mother once told me that she gave her child Mrs. Winslow's Soothing Syrup to "make his teeth grow," and pointed to his vigorous incisors as evidence of

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the wisdom of her course. Through an erroneously assumed major premise, many a theory has been supported by a similar nonsequitur.

The doctrine we hold concerning the healing of the body through mental forces should be demonstrated like any other doctrine of spiritual thought; that is, by such things as the teaching of the sacred Scriptures, the doctrines of the Church, the laws of spiritual living, the history of man's experience in spiritual affairs, and by all other considerations which have weight in determining what shall be accepted as true, and what shall be rejected as false. The success of the practitioner is one of the considerations which fall into line with the others, and is not alone to prove the doctrine.

Some schools of psychotherapeutics not only lay down the laws of the relation of mind and body which they expect one to accept because of the fact of their success, they venture into the

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fields of theologic thought and teach concerning the nature of the Divine Being.

But the faith they hold concerning God and immortality and spiritual life and other matters of church instruction, has no more authority on account of what is successful in their system of healing, than if they believed in the most materialistic form of medical practice. Their religious faith has on that account no more authority than the religious faith of any successful physician. Nor is what is true in their doctrines of the spiritual healing of the body invalidated by any vagaries in their thought on theological subjects. Successful mind-cure practitioners are very apt to be dogmatic in telling what is, and what is not, in matters whose truth or falsity is not involved in the success of their method of practice.

This is a very important distinction. We must always separate in our minds the question of fact from the question

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of doctrine in the study of these phenomena.

Secondly: All phenomena of this kind must be regarded as non-miraculous. The doctrine of the miracle, as that word has in former times been understood in the church, is repugnant not only to our present intelligence, but to our spiritual thought and affection as well. Whatever the powers may be which accomplish the effects we are considering in reference to our mental states, they cannot be essentially different from the forces which do such things in the ordinary experiences of life. It is not uncommon for us to speak of the power of nature. He who is ill, if he be properly cared for and his vital forces have sufficient strength, will naturally recover; and we say, The power of nature did it. The man who breaks his arm need only properly care for it, and the power of nature will in a marvelous way form a new bone at the point of fracture and

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knit the pieces together stronger than ever.

What is this power of nature that performs thus in the common experiences of all of us a miracle as wonderful as any claimed by faith-cure? If by power of nature we mean some inanimate, inherent force of material particles, then the words, "power of nature," express a doctrine from the infernal regions. For material particles are only the subjects of higher forces; they are themselves but passive recipients and instruments. The power of nature in healing a broken arm is simply the power of life, which in a marvelous way descends into the body and effects the cure.

But this is true of all the forces of nature. The wonders of the vegetable kingdom are simply exhibitions of the forces of life in constructing out of the material of the earth their forms of use and loveliness. The same is true of the myriad of things that are con-

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stantly taking place in our physical life. The growth of our bodies, their preservation in life and in strength, and all the numberless operations that are incessantly taking place within them, are the work of the forces of life. The "power of nature," so-called, is in reality nothing else than the power of divine life flowing into the realm of nature. It is life from the spiritual world which clothes the earth with vegetable beauty. It is life from the spritual world that gives form and strength to all animal creations, including the body of man. All healing, then, of the kind we are considering, must be looked upon as simply a method whereby the fountains of life are more copiously opened. Healing from some spiritual cause, and healing by means of the ordinary processes of nature, must be in their essence identical. Both are the effects of the powers of life. Both are from the Lord.

The doctrine, then, which we are

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looking for is one which will show us how the vital forces of the soul may be made to flow more abundantly into the realm of nature for the accomplishment of their divinely appointed mission. The healing of the body through the soul is simply the cure of disease by a greater opening into this fountain life, made through spiritual instrumentalities, whereby there comes into the body a richer influx of spiritual forces, accomplishing in brief time and in unusual efficiency effects which are generally produced by long and tedious processes. According to the doctrines of the New Church, all the phenomena of life in the whole realm of nature, including the healing of man's body, are effects of the forces of life which flow down from the Lord through the heavens. To produce richer effects on this plane of life through the states of the soul, is simply to make a wider opening for the descent of this influx of life. We call it healing through the soul be-

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cause these outpourings from the fountain of divine life are outwardly and evidently procured through mental efforts.

This may be amply illustrated by many natural things in our modern methods of life. Not many years ago the traveler was forced to make his way, if not on foot, at least slowly and tediously by means of the strength of animals. But now by the use of steam or electricity he accomplishes the same effects more perfectly, more luxuriously, at less expense, and vastly more quickly than before. In using these agencies we draw more freely from nature's great storehouse of forces, and she does for us in this way indefinitely more than she could do for us in the old way.

To a doctrine demonstrating some such opening by the soul of such forces of life must we look for the orderly explanation of the phenomena before us. They are the effects of the richer opening of the soul to the reception of in-

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flux from the spiritual world, whereby the vital powers there, which are the real powers of nature, are enabled to express themselves more freely on the lower planes of life.

This conception of the subject is illustrated by a multitude of similar features of our modern life. We are continually learning new methods of drawing from the exhaustless storehouse of natural forces the power we need to accomplish the objects of our lives. May it not be that there are also spiritual ways hitherto unknown of so reaching the storehouse of vital powers, which is the divine love, as to draw from its exhaustless resources the forces of life which shall heal our bodies, give us strength, and enable us to bear the burdens of life?

From our New-Church point of view we must lay it down as a canon of interpretation that whatever be the instrumentality that produces the effect, it must be universal and orderly, neither

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magical nor mystical, simply a fuller opening into the abundance of the divine provisions for the blessing of man.

Thirdly: It must be remembered that no theory a person may hold concerning a phenomenon is demonstrated because we do not have a counter theory to suggest in its place. Persons sometimes say: If this be not a true theory, then how can you explain the facts? But it is quite possible for facts to be inexplicable under any principle we are at present acquainted with, and yet the theory suggested be utterly false. We are surrounded by inexplicable mysteries, and the privilege of holding our judgment in abeyance until a doctrine shall be brought forward that commends itself to our intelligence is not only logical, it is an essential position for one to hold who would arrive at the truth. The acknowledgment that we do not understand a thing by no means requires that we shall accept any special explanation of another person. One should

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hold his mind open, but should not be forced by the recognition of his own lack of information into accepting that which is not to his rational thought demonstrated.

To repeat, we hold to these three principles in the consideration of our subject: First, that the doctrine we are seeking must be substantiated by proof additional to the external success in the practice of healing of those who advocate it; secondly, all phenomena of this kind must be regarded as non-miraculous; and, thirdly, that no theory is demonstrated because we do not have a counter theory to suggest in its place.

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III.

THE FACTS TO BE JUDGED

HAVING considered the laws of thought in accordance with which the subject of healing through the soul should be discussed, we will bring before ourselves the facts to be judged. They may be logically divided into three classes. These are (1) instances which are evidently and professedly the direct effects of the states of the mind over the health of the body; (2) those claiming to be from the influence of prayer, or from the intervention of God; and (3) the phenomena known as Christian Science, Mind Cure, Metaphysical Healing, and similar manifestations of recent history.

First, as to the health-giving power of the mind over the body. It is es-

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sential to any true apprehension of the subject that the vast but little recognized might of man's soul in determining the states of the body should be appreciatively brought before us. To some extent and in various ways the influence of the mind upon the body for weal or for woe, has always been recognized. Throughout the ages it has been known that happiness is health-giving. The ancient proverb, *Mens sana in corpore sano*, a healthy mind in a healthy body, by its association of mind and body, recognizes the health-giving or health-destroying tie that links these two constituents of our nature.

In trifling ways we all have experiences of this dominant power of the mind over the body. I recall an instance of a somewhat susceptible woman who was caused to vomit by a roguish boy who pretended that he saw her devour a worm with her strawberries. Another woman was caused to faint, simply from listening to the story of a

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surgical operation. I have been told by the captains of passenger steamships that whenever any serious danger arises at sea all the seasick passengers forget their illness, and practically recover. In these various instances, physical illness or physical recovery is evidently produced by purely mental states.

In the most superficial affairs of our lives, how readily the body responds with the most complicated physical action to even the simplest mental states. The face may be flushed by a thought; the body grows chilly from a slight fright. The method of one's breathing varies with the states of his thought. The stomach is exceedingly sensitive to the mental feelings of either disgust or satisfaction. And it is a matter of observation with medical men that there are certain physical derangements connected with particular mental conditions. I have seen in medical books prescriptions for homesickness, grief, and melancholy, because, as was ex-

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plained by the physician to whom I spoke upon the subject, these mental states produce corresponding physical conditions to which the medicines are addressed.

In these common experiences there will be found every degree in the variety and the completeness of the healing effect of the mental states. It is very common that intense excitement will make one unconscious of what would under other circumstances produce the severest pain. When fighting, men often receive severe injuries without knowing it, and it is not uncommon for soldiers in battle to be seriously wounded and not for a time discover it. I recall the story of a man who was retreating to his fortifications from having made a sally, when his foot was shot off just before he reached the entrance of the enclosure, and he stumped his way to a place of safety without discovering his hurt until within the walls. We entertain children when they are

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suffering to get them to forget their pain. A story of a priest is related in which he was enabled to be unconscious of the pain of a surgical operation by absorbing himself in the enraptured contemplation of his crucifix.

Even in those instances in which medicine seems to effect the cure, it may be the mind that does it. We believe it was Dr. Hammond, of New York City, who related that he once procured for his devoted Roman Catholic servant a small bottle of Lourdes water for the cure of some ailment. He first administered it to her under the name of "aqua crotonis," which he told her he desired her to try first. Under that name, that is, under the influence of her faith that it was not Lourdes water, it did her no good. The Doctor then administered what was croton water in fact, under the name of Lourdes water, and she was very much benefited. We recall also a certain Dr. Jennings, an old school practitioner,

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who became convinced that medicines were a mistake, and administered gingerbread pills to his patients, they supposing them to be the usual remedies. The change was very beneficial to the patients. It was evidently the faith in these, not the thing, which accomplished the result. The power of one's belief as an instrument of physical cure is illustrated also by people's faith in charms, amulets, or what not, many of which have at times seemed to exert a good influence over those who believed in them.

Secondly, we have the instances of healing of the body through the soul associated with one's religious state, such as healing from the prayer of faith, or the intervention of God. Throughout all historic ages, the healing of the body through the soul has been manifested in connection with one's religious faith and character. This is a most important phase of the subject. We must not forget its prominence in the

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life of the Lord, in which healing through the faith of those He served, was so constantly practised. How many were His miracles of healing! And when John sent to Jesus to inquire whether He were the Christ, He appealed to His acts of healing as the things which should decide the question. "Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up."

Physical strength and health from spiritual faith were promised to the disciples. "And these signs shall follow them that believe: in my name they shall cast out devils; . . . they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them, they shall lay hands on the sick, and they shall recover." These promises have been claimed in the history of the Christian Church, and many believers have professed to have been

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healed of infirmities of various kinds through faith in the promises of the Lord. I have been personally acquainted with some who made this profession. This claim has expressed itself in the existence of practitioners of this kind of healing — faith-cure doctors; and even institutions have been established in which this spiritual means of cure was the most prominent of its modes of treatment.

When associated with religion, healing through the mind has been taken as an evidence of the validity of one's claim to spiritual authority, and many denominations have laid hold of alleged facts of this kind as evidencing the truth of their doctrines. Among these we may mention the Shakers, who affirm that physical cures through spiritual states took place at the time of their establishment. It is taught in the doctrinal publications of that community that the earlier receivers of their faith were in a miraculous way healed of their

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infirmities, and this they use as an argument to confirm their peculiar tenets.

The Roman Catholics tell of instances of the healing of the body through spiritual instrumentalities without number, which they relate as evidence of the truth of their claim to be the true and only duly authorized church. Most prominent among their stories of this kind is that of the blessing of a fountain, near Lourdes, in France, by the Virgin Mary, as seen in a vision by a maiden of that place.

Only this last June, the *Chicago Record* contains an account of similar miraculous healing at the shrine of Ste. Anne de Beaupré, Canada. We have met with no stronger or better attested cases of healing than is furnished in the accounts of this sacred fountain and place for the bones of saints.

Spiritualists (or spiritists) make similar affirmations concerning what has been done, and can be done, through the influence of spirits operating through

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proper mediums. When a young man I once received treatment of this kind, and with apparent benefit.

In all these instances we have a second class of facts which we should have in view before we can attain unto any true analysis of the subject.

Thirdly, we have the recent exhibitions of this kind which seem to come not from the normal control of the body by the mind, nor from God's answer to the prayer of faith, but from the mental denial of the power of illness, from the affirmation of the inherently divine nature of the soul, and from the incorporation into one's mental structure of many other conceptions and ideas. These are the most marked phenomena of healing the body through mental, or soul, influences — phenomena which have shown themselves in decidedly modern times. They are found in various cults and sects, which proclaim doctrines of similar appearance under the various names of "Christian Sci-

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ence," "Mind Cure," "Metaphysical Healing," and kindred names. Some of these denominations, notably that of Christian Science, not only would cure, but are prepared to supply their subjects with an entirely new philosophy and a new theological system, with a new worship, a new priesthood, and a new interpretation of the Word.

These new schools claim that disease and illness of every kind are absolutely unnecessary, and that perfect health can be realized through the faith which they prescribe. They point with assurance to many who, they claim, have been reclaimed from all sickness, and I once knew one of them to remark that they recruited their ranks from the graveyard. These schools of mental healing, from their newness, their aggressiveness, and their prominence, are the ones which most forcibly appeal to the New-Churchman for consideration and judgment.

In the consideration of all these ex-

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amples of psychiasis, I separate entirely the question of fact, or at least the question of appearances honestly taken for facts, from the question of doctrines, or interpretation, or principle. Regarded merely as the reports of honest-intentioned witnesses, I am not inclined to question the truth of the main claims of these various manifestations of the power of the mind over the body. Doubtless many cures have been effected through mere mental influences, through joy, through hope, through will power, through a change of faith, and through other mental states. Doubtless, too, many cures have been effected seemingly through prayer. And we are prepared to grant a similar appearance of validity to the claims of the recent schools which make so prominent a feature of the healing of the body through the soul.

But all of these systems have their degrees of failure. Though the advocates of some of these sects claim al-

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most limitless power of this kind, that claim has not in any of them been in my judgment substantiated by the facts. It is true that in the instances of their non-success, there is that great unknown quantity, the faith of the individual, and that the enthusiasts of any school can easily claim, when there is failure, that the fault is not with the system, but that the requisite degree of faith is wanting.

But in my experience, the evidence of faith has, in certain instances of failure, been so tremendous, that the plea that faith was wanting is much more difficult of acceptance than the claim that the system does not apply to the case. I have known instances of those whose faith in the recovering power of prayer was so explicit that the evidence of an absolute faith in a coming restoration to health was as great as could be given; and then followed disappointment, and a tragic collapse and death.

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In Christian Science I have witnessed as many failures as seeming successes, if not more; and I have known a number of unspeakably sad experiences in those who have trusted wholly and unquestioningly to what is promised. Victims to this class of faith are well known, the character of some having been so extreme as to provoke an appeal to the law to determine whether one who so gives himself up should not be prevented from doing what was by the appellants regarded as a species of suicide. A very dear friend of mine I cannot help regarding as a victim of this sort of infatuation, refusing all rational treatment until it was too late, and death came to her relief. I am not now discussing the doctrine or the theory of Christian Science, but simply its alleged facts. They are by no means beyond challenge.

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IV.

THE POWER OF THE MIND OVER THE BODY

WHAT shall we do with all the facts I have enumerated concerning the healing of the body through the soul? How shall we account for them? In what way shall they be interpreted? What shall be the doctrine founded upon them? What is the truth they are intended to bring to us? What does the New Church teach us about such things, and by what means shall we take advantage of the health-giving forces which they reveal?

In seeking replies to this flood of interrogations which comes rushing upon us, we must not forget the law of interpretation already insisted upon, that the question of fact and the question

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of doctrine are entirely separate. We may accept the fact, and be ignorant of the principle which is involved in it; and we may believe a person's word as to the thing that has taken place, without being logically required to accept the doctrine he founds upon it.

In general there have been founded on these phenomena three doctrines, representing three schools of thought.

The first holds that all these things are accounted for under the commonly accepted principles concerning the influence of the mind over the body. This is the refuge of the skeptic when called upon to accept any of the isms and cults whose doctrines, it is claimed, are confirmed by these psychophysical healings. And doubtless all will accord some position to this claim. The practical question is where to draw the line. To what extent, the honest inquirer asks, will the generally acknowledged normal influence of the mind over the body account for these things?

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In my judgment, the power of the mind to ward off diseases from the body, and to hold it in a state of health, a power always and everywhere in some degree recognized, is much greater than has heretofore been generally understood, and that it is sufficient to account for the greater part of the phenomena in question, without recourse to faith-cure, mind-cure, or Christian Science doctrine. If with the little observation which has been given to this phase of the relation of the soul and the body, the quick and delicate physical response to man's slightest mental state has been noted, what may we not expect to discover from a more extended and intelligent study of the subject? and that, too, without any reference to any new system of doctrine or of worship? If marked physical effects are produced from trifling mental causes, how mighty, how interior, how effective may be the physical effects produced from more subtle and more powerful states of the

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soul! If the insignificant experiences of embarrassment, timidity, or fright, show themselves at once in physical action, may we not reasonably conclude that the more profound emotions of the soul, its deep-seated convictions, its controlling purposes, and its interior motives, must produce correspondingly more far-reaching effects?

Analyzing this power of mind over body, we find that it may be grouped under four heads: (1) will-power; (2) the power of conviction, or faith; (3) the power which comes from concentration; and (4) the influence of subjection, of putting one mind under the control of another.

1. Will-power is by far the most conspicuous of the forms of mental control in the body. Its vast might in man's physical organism is astounding. Often has it enabled a person to rise from a sick bed and by sheer strength of volition to drive illness from his members. This is the form of mind-

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rule in the body most generally known, and most extensively recognized.

But will-power, with all its dramatic exhibitions of itself, is by no means the strongest of man's metaphysical sources of physical healing. It is too self-conscious, and thus too dependent upon its self-strength. And especially it lacks efficiency by acting in a faith in the greatness of the power of what it seeks to vanquish. Will-power acknowledges the strength of its opponent, and seeks to overthrow him. That acknowledgment gives the enemy a foothold in the mind, and thereby is a source of weakness. Yet will-power is essential to healing through the soul, since it is will-power that enables a man of faith to embody his belief in actual deeds. This is shown in some of the Lord's acts of healing. "Stretch forth thine hand," He said to the man with a withered hand, and it was the man's will-power that obeyed. But it was through his faith that he was healed. Will-

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power makes physically real the convictions of man's soul. But its position is subordinate as an actual source of power. It is not the primal source of the healing. This is one of the special lessons of recent developments.

2. The power which one's convictions, or faith, exerts over the body is almost a revelation in modern mental-healing manifestations. Under this division I class fear, and its opposite, confidence; and also the whole attitude of a man toward his physical ills. It is through these states of the soul's convictions that the great health-producing power of the mind over the body is exerted. The Chairman of the Board of Health of New York City, once related to me how in the efforts of the Board to isolate contagious diseases, especially smallpox, their officers were often obliged to enter the houses where friends had concealed the sick man, and carry him out in their arms. To my question as to whether these officers

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did not themselves sometimes catch the disease, he replied that he had never known an instance, though he did not employ immunes. "How do you account for it?" I inquired further. "I do not know," he answered, "unless it be from their absolute freedom from fear." Here was a freedom from contagion as ample as that which Christian Science professes to give, but without Christian Science doctrine.

Under this division, which I have called the power of conviction, comes the influence which anticipation exerts for good or for ill. The well-known story of the king's jester, who, in a trial for *lèse-majesté*, had been condemned to be beheaded, illustrates this special phase of the subject. The trial, the condemnation, and the sentence, were all intended as a grand joke, though tragic enough to its victim. At the final scene a pail of water was dashed over the condemned man's head in the place of the blow from the executioner's

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axe. But when the spectators looked for a joyous denouement of their pleasantry, it was found that the man was dead. Anticipation caused the cold water to kill him as effectually as though his head had been severed from his body.

3. The power of the mind over the body, by what I have called concentration, is something tremendous. By absorption in one idea one may become oblivious to all other things of life. The stories of soldiers from the excitement of battle unconscious of wounds, and the account of a priest forgetting the pain of a surgical operation through the contemplation of his crucifix, already related, are to the point. This feature of the mental control of bodily state is very prominent in mind-cure systems as we shall find later on. Its special force is very livingly illustrated by the insane who from absorption in one idea become incapable of recognizing anything at variance with it.

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4. The effect upon the body of submitting to the will of another is exhibited in its most pronounced form in hypnotism. Under the influence of hypnotism the subject may be made entirely unconscious of the pain of physical derangements, and on the other hand he may be made to feel, or to think he feels, pains which have no bodily condition to account for them. Hypnotism, conscious or unconscious, imposed at times by others, and at times by one's self, is a frequent instrument of mental-healing operation.

With these four methods in which the mind manifests its power in the body clearly before us, we can easily understand why to many no new doctrine need be taught in order to account for all the phenomena of healing through the soul. It is merely a question of mental power, and so far as the practices of mental healers look to bringing the minds of their patients through will-power, through conviction

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or faith, through concentration, through subjection, or through any two or more of these, to throw off the ailment, all their achievements are fully explained by the simple doctrine of the well-known power of mind over body.

But the question will arise as to whether all these modes of mental influence over the body are right, and thus as to what, if any, are to be avoided. May we not sacrifice a mental balance for seeming physical health? May there not be practices which threaten one's moral integrity? May not the question of a true spiritual life be involved in what one is called upon to believe and to do? These, the most momentous features of our subject, will come up later.

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V.

HEALING BY THE PRAYER OF FAITH

THE second general doctrine which deals with the healing of the body through the soul, associates it with religion, and is known under the name of faith-cure; that is, it accomplishes the cure through the prayer of faith. A very prominent and earnest faith-cure advocate defines their faith as resting in the "power of healing through the prayer of faith." Probably most of my readers know persons who hold these views. Doctrines of this kind have been advocated in the *New-Church Messenger*. What are the teachings of the New Church on these positions?

First, it will strike the New-Church

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student as seeking to move God, the unchangeable, to do for us what He would otherwise be unwilling to do. This is the objection so efficiently urged against the natural conception of prayer, namely, that it is an assumption on the part of man to guide the Almighty, and seems to depend upon a personal act on the part of the Lord in carrying out the object which he who prays desires to have accomplished, rather than a reception into his soul of the currents of infinite power which come pouring into the hearts of men for their acceptance.

A still more serious objection to every form of faith-cure I have ever met with is that it appears to place spiritual life more in the exceptional experiences of mankind than in the normal and ordinary acts of their lives. If there is one truth above all other truths important, it is that we make spiritual life a something that is present at every instant and in every affair, es-

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pecially in business and routine interests. The acknowledgment of the Lord's presence and of his providence should belong as much to the things which seem to come from one's prudence, as to those things which come from sources we do not know. As it is as much the divine providence which protects us from evil when no evil appears to be present, as it is when we meet with a narrow escape, so the divine power is as much with us in giving us blessings when we seem to procure these blessings by our own prudence, as it is present with us when they come unexpectedly and in coincidence with our necessities, or even after a direct petition for them. He who receives wages for honest labor, receives them as much from the Lord as he who in the strait of necessity is given by the impulse of some loving heart the resources that he needs. The man who recovers through careful nursing, or dieting, or medical treatment, is as truly

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healed by the Lord as is he who through pleading prayer and the laying on of hands rises from his bed of sickness. I shudder at any doctrine of religious faith which makes the Lord present in what is unusual, or peculiar, or striking, rather than in what is ordinary and commonplace. Faith-cure doctrines often lead their followers to look to the exceptional as indicating the divine presence rather than to the ordinary; and this is a great danger in their teachings and practices.

A third objection to the faith-cure is that it not unfrequently leads to spiritual unhealthiness and infatuation. In the forms of its application, it is religion at fever heat. As the assurance on the part of the afflicted sufferer that he will recover is a part of the faith required, it has at times happened that the expectation was all that was attained, and disheartenment and despair were brought to the sick who relapsed after the excitement had passed.

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To my mind, also, it is an objection to this system as it is nearly universally practiced, that the cure is effected so commonly through the instrumentality of some faith-cure practitioner. There seem to be high-priests in the religion of faith-cure, through whose instrumentality the work is usually accomplished. If the Lord is present with his health-giving power, seeking admission into every heart, we ought to be able to receive Him without the aid of a persuasive agent, whose flowing language and magnetic presence may induce the state of piety and of faith which shall produce the result.

The faith-cure system, then, meets with these several objections from the New-Church point of view: That it seeks its purpose through the prayers of pietism rather than through the channels of spiritual character; that it places spiritual life, or association with God, in what is exceptional; that it is apt to lead to spiritual unhealthiness

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and infatuation; and, last, that it requires high-priests as agents for its practice.

If it be said that the prayer for healing is not intended to move God, but is only a mode for bringing him who prays into the right attitude, then we may reply that in such case the faith-cure system ceases to be a separate system, but is brought under the category of mental healing. Prayer in such case is only a mode for bringing the mind into the right state of confidence for the effective operation of spiritual forces in the body, and this second theory of healing through the soul becomes simply a section of the first. It is, under such an interpretation of it, a mode of mental healing, and as such I certainly have no objection to urge against it.

But what shall we say then of the Lord's acts of healing, and of his promises to us, promises I have already alluded to? Are they not intended to

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be really believed and practiced? This is a momentous question, and it is asked by earnest and honest souls, and I would give it the most solemn consideration.

As I understand the teachings of divine truth we are not to look upon the miraculous healing performed by the Lord, nor even that by his disciples, as constituting a just ground for a belief in similar methods of healing to-day. There are two reasons why those facts do not warrant such a belief. The first is because they were given as evidence of the Lord's mission and of that of his disciples, a reason which does not apply at the present time. While they are not exclusively to be regarded as of this character, since the Lord did not wholly found his claims upon them, yet to a certain extent at that time they were used as such evidence. The disciples made this use of them, and in at least two instances the Lord appealed to them. When the disciples of

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John came to Him, asking whether or not He were the One who should come, the Lord did not reply directly, but instead referred to his miraculous works. On another occasion the Lord said: "If ye believe not my word, yet believe for the very works' sake."

This doctrine is clearly set forth in the following passages from Swedenborg's "Divine Providence" and "Apocalypse Explained:—"

"As the Jews could not by the internal principles of worship be led to represent spiritual things, therefore they were led, yea, forced and compelled to such representation by miracles. . . . But after the Lord manifested himself, and was received and acknowledged in the churches as the eternal God, miracles ceased." (Divine Providence, 132.)

"The reason why the Lord healed various persons according to their faith was because the first and primary principle of the church was that they should

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believe the Lord to be God Almighty, for without that faith no church could have been established." (Apocalypse Explained, 815.)

But is not God unchangeable, the reasoner asks, the same yesterday, today, and forever? Why should there be such a thing as "an age of miracles?" The same God should do today what He did eighteen centuries ago.

But though God does not change, man does; and God appears differently to each according to each one's state. And this not only to the individual, but to the race-man as well. In the Jewish representative of a church there were what are called "miracles" which do not take place now, just as in infancy a wise father does for his child what he does not do for his adult son or daughter.

And, secondly — and this is the especial reason why I do not regard the faith-healing which accompanied the

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Lord's first coming as indicating a doctrine in reference to the external health of the men of the church — the Lord's deeds were correspondential representations of his divine mission. The Lord came to the world to overcome hell and remove spiritual evil — to make it possible for a man to be spiritually saved. This, his actual mission, is represented by his external life upon the earth. The curing of physical diseases in certain individual instances, represents the infinite curing of corresponding spiritual evils for all humanity. This doctrine, that the Lord by his omnipotence saves us from our spiritual infirmities in accordance with our faith and life, and not that men in future ages could in like manner be healed, is the truth embodied in the fact of the miraculous healing performed by Him.

Hence we read in the "Apocalypse Explained": "The third reason why faith in the Lord healed those who were

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cured was that all the diseases which the Lord healed represented and thence signified spiritual diseases, to which natural diseases correspond, and spiritual diseases cannot be healed except by the Lord, and, indeed, by looking to His divine omnipotence, and by repentance of the life, wherefore also He sometimes said, Thy sins be forgiven thee; go, and sin no more." (815.)

But having said all this to show that we are not now to have miraculous healing of the body in answer to prayer, as in the days of the disciples, I have not destroyed nor intended to destroy a real doctrine of faith-cure. I have simply substituted another in its place. We still have the doctrine that there may be a physical healing through the prayer of faith. Only in this new doctrine we look upon the prayer not as a means of moving God, but as an instrumentality for bringing the mind into an effective state of will-power, conviction, concentration, and

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of receptivity to the divine influx for throwing off the disease. Faith-cure, so-called, under this understanding of it, becomes one of the modes of curing the body through mind power.

But there is a doctrine concerning a divine healing of the body through the soul much more interior than anything I have as yet spokon of; a healing which comes to the disciples of the Lord to-day in correspondence with their spiritual life. This teaching tells us that there will be and is now a fulfilment of these promises in another and an infinitely better way than any healing of the body through the prayer of faith that has ever been taught. What this new and better doctrine is will come before us later.

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VI.

METAPHYSICAL HEALING

THE third school of doctrine concerning the healing of the body through the soul, is known under various names, as Christian Science, Mental Healing, Mind Cure, Metaphysical Healing, etc. All these systems are founded on the philosophical principle that spiritual things are the only realities of existence, and that all material things, so called, are but the expression of what is spiritual. Some schools hold that there is no such thing as matter, and others give to matter an existence. God as the only reality is absolute health; there is no such thing as disease, the appearance of disease being simply the outer expression of the belief of mortal mind. Sickness and

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suffering are thus made to be the creation of mental illusion, and possess no reality in themselves. Man is essentially a child of God (God's thought), and thus is inmostly divine, and as such incapable of illness.

To be healed of sickness, therefore, one need only come into the right mental state. The convictions of his mind from whence comes the appearance of his illness, being changed or removed, the illness immediately disappears. Sickness has no more existence, according to this theory, than the picture upon the screen before the stereopticon has a reality answering to its appearance. As it ceases to exist the moment the slide is changed, so sickness ceases to exist the moment the mental state of which it is the expression is removed. In order to understand the system properly, it should also be known that the mental states of people impress each other, that there is a community mental state, and that the apparent ailments of

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the flesh may be founded, not on the mental state of the individual who is the sufferer, but upon the mental state of the society of which he is a member. Infants and children depend upon this general mental conviction, and all are very largely under its dominion.

Metaphysical healers have adopted various methods for bringing about the desired mental states in the patients whom they purpose to cure. The first and most natural course they pursue is to lead the subject by any considerations whatever that will move him to an acceptance of their doctrines concerning the nature of sickness and the proper methods for its removal. If the patient can be led into the conviction that his sickness is due to a certain mental state, and that it will disappear as that state is laid aside, a great part of the work is accomplished.

Having brought their patient into a right state of conviction, mental healers next seek to lead him into what I have

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called concentration. The object of concentration is to so fill one with the desired conception that he will be led to ignore everything inconsistent with the end to be attained. A very common way for bringing this about is by the repetition of sentences. Mr. Wood, in his "Ideal Suggestion," prints on some of his large octavo pages short sentences, having but one sentence on the page, in as large type as the page will admit. This the patient places before himself, absorbs himself in its contemplation, until he becomes, as it were, saturated with the idea. Thus, for instance, the sentence, "I am well," is printed in great black letters across the page. Upon this the man fixes his eyes intently, gazing upon it with unwavering steadiness, and reiterating the words in his thought until his very mental fibre becomes so permeated with it that every thought or feeling inconsistent with it is driven from him.

Mental healers also practise the

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fourth mode of leading the mind into a healing control of the body, which I have called "the influence of subjection," or of the control of one mind by another. I have known these practitioners to request their patients to yield themselves wholly to them — thus rushing in where angels fear to tread! The most common of their modes of practicing this control is by what is called the "silent treatment." In this the practitioner, without any external evident communication with the subject, brings him vividly before his mind and addresses him mental questions and affirmations, seeking thus to bring convictions to what they call the unconscious mind. By this method, which avoids all resistance on the part of the patient, they seek to impress the conviction upon him that there is no such thing as sickness, and hence that he himself is not ill, and thus to lead him out of the mental state which is the cause of his apparent sickness.

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How ought we to think of this system of healing? In what respect is it orderly and right? In what respect is it disorderly and to be avoided?

The mind-cure advocates are right in exalting the power of the soul over the body. They are right in affirming the substantial reality of spiritual things, and the relative unreality of natural things. It is a good thing, too, to appeal to mental forces to effect the removal of natural diseases; and they are right in advocating a life of repose and of trust to the powers of the mind to remove their disabilities, and to bestow upon them all necessary power for maintaining health. There is certainly a field of vast and not yet realized usefulness in the possible treatment of bodily ill through the mind. There must be orderly and effective ways of doing this, and so far as any one is acomplishing this, we must bid him God speed in his work.

But my utterance of this "God speed"

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must not be misunderstood. It does not mean an endorsement of the doctrines of metaphysical healers, nor of their practices. Their theories, like the theories of faith-cure practitioners, and of all other would-be teachers, must be subjected to the usual tests of doctrinal confirmation before acceptance.

Again, besides repudiating all authority in their doctrines, we feel bound to point out certain errors and certain dangers which sometimes appear in mind-cure practices. In the first place, mind-cure advocates are very apt to deny the reality of natural things, with a kind of absoluteness entirely unwarranted by the doctrine of the supreme reality of spiritual things. This last is true doctrine. Swedenborg very distinctly declares that "whatsoever in universal nature does not have correspondence with the spiritual world, has no existence, having no cause from which it can exist, and hence subsist" (Arcana Cœlestia, 5711). But even so, though these appearances

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possess no reality whatever in themselves, they do possess a kind of reality derived from the reality of their causes. If there be no such thing as sickness, there is at least such a thing as the mental state which produces the appearances of sickness, and sickness therefore possesses that mental state as a reality within it. This is true of all appearances; and idealists, from the disciples of Berkeley down, have made a great mistake in denying all reality to appearances, because they do not possess that kind of reality which the natural man attaches to them. And sickness, though we are prepared to admit that in itself it has no power, and thus that it does not possess the kind of reality we attach to it, must be considered as having within it the reality of its spiritual cause.

Secondly, mind-cure practitioners make a mistake in their absolute rejection of natural curative agencies. For even though their doctrines be

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correct concerning the forces of the mind as the only proper instrumentality of cure, natural means, because of the faith people have in them, are thus practically among mental instrumentalities, and have as valid a ground in experience for a faith in them as the mind-cure system itself. Swedenborg, in treating of the relation of spiritual forces to disease, declares that though the causes of disease are in the spiritual world, the Divine Providence concurs with natural means of healing (Arcana Cœlestia, 5713). The fact is that our mind-cure friends are not quite consistent here, for the reiterated reading of a sentence which they practice for the purpose of inducing a certain mental state, is as truly a taking of medicine as would be swallowing a pellet for the same purpose.

In the third place, we note the danger arising from the too intense concentration of the mind upon one limiting idea. Insane asylums have many monoma-

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niacs who become thus diseased by confining themselves to the field of thought and life to be derived from one idea. When one becomes thus possessed he is mentally monstrous, just as the abnormal enlargement of any individual organ of the body makes one monstrous physically. And then the appearance of cure which such concentration of mental application accomplishes, is certainly magical; that is, it is an appearance without a corresponding reality. It is like the effect of a local anesthetic, which relieves the pain but does not remove the disorder. I once held an interview with a physician who had had the care of a number of patients who had passed through the Christian Science experience. They had seemed for a time to have been cured, but the disease, they discovered later, was still with them. It was working on in the system without declaring itself by means of the usual significant symptoms. The effect of Christian Science on these

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patients, this physician informed me, seemed to be merely to suppress symptoms. The patients supposed that they were well because their pain was gone. And this recalls the case of the friend to whom I have already alluded, whom I look upon as a victim to this infatuation. The Christian Science healers were able to make her for a time unconscious of the pain, but they could not affect the derangement.

Another thing which we have at times found in the practice of this system of mental cure is that persons who appeared to be benefited by going to a metaphysical practitioner, and who seemed to be well, needed to keep up the constant practice of communicating with the healer. An absence for a short time would bring about the lassitude and depression of the old ailment. I have known those who for year after year were obliged to keep up this association with a curer in order to maintain themselves in their cured condi-

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dition. In my judgment, this is hypnotic — an abnormal dependence upon another. If the system be orderly and right, the patient should be able sooner or later to walk alone — to receive from the divine source of life the strength wherewith he is held in health and strength.

Again, I must speak a word as to the orderliness of what they call their "silent treatment." Assuming that it is possible to approach the mind of another by a method of thought directed towards him, and to get at his mind above his consciousness by certain thought-questions and affirmations addressed to him, the question still remains as to whether it be right thus to influence him. It has seemed to me that only within a certain very limited field, if ever, and as a temporary expedient in an emergency, it may be allowable, somewhat as it is allowable to carry a sick or a wounded man upon a stretcher, which it would be intolerable

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to do as a constant practice for well men.

But "silent treatment" as a constant method for keeping each other well, is of very questionable orderliness in this respect, that it secures an entrance to the control of man's mental states by a secret, I am almost prepared to say, a clandestine method. It is a well-known principle of regeneration that it can only be accomplished as man in the conscious exercise of his faculties on the most external plane of his life acknowledges the commandments and obeys them. Man's external and conscious life is the instrument of his individuality and personality. Anything which is accomplished in him above his consciousness and without some coöperation of his conscious effort, is not he. Hence the Lord declares that He "stands at the door and knocks." He never steals his way into the mind by an inner door. Is it proper for one of us to insinuate himself into a chamber

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of our neighbor's life into which the Lord would not intrude? To formulate this question is to answer it.

Nay, more; is not the "silent treatment" open to the most serious abuses, since by that method the evil-disposed man may learn to creep into the unconscious minds of his associates, and there argue with his unsuspecting victims in favor of false doctrines and evil practices? Is it not a two-edged sword that may cut in either direction, and that is as likely to cut the wrong way as the right?

I am happy to state in this connection that I have known a number of metaphysical practitioners who never treat a person by "silent treatment" unless he invites it, and who seek by every means to lead a subject to treat himself, and thus to get as soon as possible away from the leading strings of the healer.

To sum up our judgment of the mind-cure, metaphysical healing, and all kin-

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dred forms of the treatment of sickness, we may say that since there doubtless is a vast power of the mind over the body which we may make use of for our welfare, we may surely take advantage of this power under the teachings of the New Church. The doctrines of these various healingisms are not to be trusted, and many of their practices are magical and dangerous. We may and should seek all orderly benefits which can be secured by the rule of the mind in the body, without resorting to the visionary doctrines, nor to the subtle practices of any of the schools of mental healing.

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VII.

CHRISTIAN SCIENCE AS TO ITS DOCTRINES

CHRISTIAN SCIENCE is more prominent than any other form of mental healing. It even sets out to be a church, professing to bring to man a new theology, a new philosophy, and a new priesthood. Its more enthusiastic disciples look upon it as constituting a Second Coming of Christ. Beginning with a "Mother Church" in Boston, it is extending its organized societies all over this country, and I understand over other countries as well. It is erecting costly houses of worship. It is gathering great numbers into its fold. Some of our New-Church people have been attracted by it, and I am moved to give to it especial consideration.

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Regarded as an external movement, the special features of the Christian Science branch of mental healing are: (1) That a woman, possessing a striking and unique personality, stands at its head, and claims to be the original discoverer of Christian Science, and its only divinely authorized expounder; (2) that the book she has written is held as the only authoritative text book of doctrine for the new system; and (3) that the organized body whose head she is, is the only genuine and truly legitimate body of believers in the new church of Christ.

If now we read this divinely authorized book, and seek to learn from it what constitutes its claim for supremacy, we are astonished at three unexpected features. The first is, that it is strangely lacking in rationality in substance, mode, and form. Logical sequence and order we look for in vain. It gives no satisfactory response to an intelligent and honest intellectual inquiry.

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The second feature is the immanence of the author's personality. When I first read "Science and Health" I was more impressed by Mrs. Eddy's insistence upon her claim to be the first and only discoverer of the principle of Christian Science, than I was at any efforts she made to explain or illustrate that principle.

The third feature that will impress the wondering reader is the claim to dominion which is vested in Mrs. Eddy. This claim is more evident in the growth of the organized system than in the book. We find that this new religion, this professed Second Coming of Christ, this so-claimed advance upon all that has ever been in the world before, is a radical hierarchy. This dominion seems to be especially exercised in suppressing intellectual freedom among the disciples of the new faith. Those who conduct services in their worship are not allowed to deliver themselves of original preaching, or set forth a rational exposition of

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their tenets. The services consist of reading from the Scriptures, and from "Science and Health," with some singing. In this respect this so-called "Church of Christ Scientist" is like the most external and the least spiritual of the Christian denominations, the Church of Rome. It is the dominion of a female Pope, without the reason for such rule as the successor of Peter can urge.

If we advance to a deeper examination of Christian Science, and inquire into its philosophy and theology, we shall find some striking peculiarities. I will pass by its extreme idealism, which it holds in common with all schools of mental healing, differing only in possibly being more radical than others, on which I have already commented, and call attention to its teachings concerning God and concerning the Word. The idea which any religion presents of God is its qualifying and characteristic feature. "A correct idea of God," says

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Swedenborg, "is in the church like the sanctuary and altar in a temple, and like a crown upon the head and a sceptre in the hand of a king on his throne." Christian Science presents a conception of God, and here we should make our most earnest examination if we would get at exactly and truly what it is, and hence learn how we should think of it.

We find in the Christian Science idea of God two conceptions, both utterly repellent to our New-Church teachings. The first is its pantheism. "God is Mind; and Mind is all." There is nothing in the universe excepting God. Thus Christian Science comes to us as an uncompromising monism. All the teachers of this modern movement delight in calling themselves monists. Not that monism in itself is necessarily a falsity, nor that all forms of dualism are true. There are great varieties in monism, and in dualism. In their radical forms each is equally preposterous.

In radical dualism we are taught that

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there are two opposing original and self-existent forces; thus two Gods, a good God and a bad one. It had its origin in Persian mythology, and crept into the Christian Church in the form of a belief in a supreme devil. Its influence is also shown in the prominence and power of hell as they have been represented in the church of the past. In the earlier forms of Christian theology Christ himself was taught to be a sacrifice to the devil. I need not dwell upon this dualistic conception. It is inconceivable, and from the New Church is absolutely rejected.

On the other hand, radical monism, pushed to its extreme, is uncompromising pantheism, and if logically carried out to its bitter end (and its end is spiritually bitter), it teaches that everything is God, and makes reabsorption into deity man's final destiny.

Now the Christian Science idea of God meets with the two unanswerable objections which set themselves against

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all radical monism: the first is raised by man's intelligence, and the second arises from the needs of man's love.

The intellectual objection to monism is founded in the very structure of the mind, for some form and degree of dualism is a necessity of thought. We cannot form an idea without it. There cannot be a conception of an up, without a correlative conception of a down. We cannot think of an ego without some sort of a thought of a non-ego. God cannot be an object of any mental contemplation whatever, unless there be an idea of a non-God with which to compare and contrast it. Christian Scientists themselves while using the most extreme expressions of monistic affirmations, talk of "mortal mind" and of the "errors" which spring from it, and thus show by their language the necessary presence of dualistic conceptions in their thinking. If monism were true in the extreme form in which it is taught in Christian Science doctrines, there

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could be no "mortal mind" and no "error." In fact, Mrs. Eddy, in her little book on "Unity of God," does say that "strictly speaking there is no mortal mind." If there were no dualism in some form, degree, or appearance, there could be no idea of dualism, much less could there be any language expressing it.

Another intellectual difficulty with the Christian Science idea of God, is the impossibility under it of accounting for creation, and its disorders, sufferings, and sin — or for the appearance of these last if they be not real. If there be no such thing as disease and wrong, then why should they seem to be? If they are the hallucinations of mortal mind, whence then came mortal mind? and how came what are mere hallucinations into positions of such prominence, and force, and life? And if "strictly speaking there is no mortal mind," how does it happen that this thing which "strictly speaking" is not,

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appears to be so much in evidence? And what is creation, and what is the end, purpose, and idea of the whole appearance of life and experience of mortal mind?

All these most logical questions, questions that can be rationally answered under a doctrine of dualism which makes them a factor in the operation of the divine love and wisdom, are impossible of satisfactory solution under the Christian Science idea of God.

A still more serious objection to the Christian Science monistic conception of God, is that under it we can find no satisfactory destiny for man. I know that the Christian Scientist feels strong at this point, and will be surprised at such an objection. Does not Christian Science teach that man is a veritable part of God? he asks. And what can you desire better than that? Have you a higher ambition than to be divine?

But however satisfactory this may be

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to the natural-minded man, to the spiritual-minded man right here is the most fatal defect of the whole system. The very essence of divine love, that which impelled God to create, and that which thence constitutes the very substance of all genuinely heavenly love in whatever degree or form manifested, is that it should love some one out of self. To find one's self inherently sufficient unto himself, is to the spiritual man death. To love others, and thus to have the ends and purposes of one's life in the neighbor, is the warp and woof of every love that is heavenly. It is the very end of creation. All true spiritual blessedness consists in a union in love with others. The differences in the nature of those who are the constituent parts of such a union are the very ground of the blessedness.

This is illustrated in all forms of neighborly charity, and is in its height shown in the ultimate form of human personality which is dualistic, male and

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female; and whose very summit of blessedness is provided for in the heavenly union of these differing parts — that is, in marriage.

In his relation to God, therefore, man realizes the blessedness of his own life, not by finding himself to be in his own self-sufficiency God (God forbid!) but by conjunction with Him; and God at the same time realizes the end of his love by union with man. It is because God and man are opposite to each other in their attributes, and not because man is inmostly divine, that their conjunction is of such surpassing sweetness. That man was made "in the image" and "after the likeness" of God, means that to man was given by creation the capacity of receiving and responding to the love and the wisdom of God, and not that he should possess these things inherently in himself. Man in his likeness to God may be compared to the glove which is made "in the image" and "after the likeness" of the hand,

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but which accomplishes the purpose of its manufacture not by possessing in itself inherently the attributes of the hand, but by possessing the capacity of being conjoined to the hand, and in such conjunction, and by virtue of it, receiving of the hand's warmth and life.

Every fact of human experience, struggle, and achievement confirms this doctrine, and however delicious to self-love the thought of self-divinity may be, no one who has once tasted the depths of peace, joy, and innocence which flow into the soul from conjunction with the Lord, will see in the Christian Science monistic doctrine anything other than a device of the natural man — selfish, superficial, and unsatisfactory; a fruit which is bound to turn to ashes.

The second feature of the Christian Science idea of God is that He is to be thought of as Principle, not Person. There is an assumption of vast superiority on the part of those who use in-

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definite terms in describing God, over those who think of Him as Man, and especially over those who address Him in terms of personal love. To call Him "Principle," and similar vague terms, and to renounce the very idea of thinking of Him as a person, neither elevates nor enlarges the real idea one has of God. It gives indefiniteness, not greatness, and substitutes the primary and disorganized conditions of matter as representing God in the place of the most highly-organized forms of life. Obscurity has often been mistaken for depth in literature, and vagueness has with equal frequency been mistaken for grandeur in thought. However broad the idea which the word "Principle" may express, the conception which any one gets from the meaning of the word is necessarily as narrow as he; and however limited the signification of the word person may seem, its meaning can be as grand under any individual's interpretation of it as his capacity is

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grand. One's conception of God is limited by his capacity, and no indefiniteness in the meaning of a word can remove that limitation. One's conception of God may be made by any one as grand as is his capacity, and no limiting word need make it smaller. Here is a most momentous, but often forgotten or unrecognized principle.

The question as to the form in which we should image God before us, whether as a Person or as Principle, is not determined by the question as to what He is in himself, for the form He is in himself is necessarily beyond all human conception; but it is determined by the question as to what form will give us the best idea we are capable of receiving. Every conception possible to us is necessarily infinitely below the reality, which transcends man's furthest imagination. What God is in himself, no one can know. This transcendent attribute of God is called in the language of the doctrine of the Trinity,

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the Father. The question as to the form in which we should picture God is determined by the question as to what will convey to us the best thought we can receive — what is the truest idea we can get hold of? This is called the Son; this is the form in which we should think of God.

Now God should be thought of as a Person not because such personality as we can think of in any way equals Him, but because that is the form in which we can attain unto the highest and truest conception of Him we are capable of receiving. The limitations of the personality in which we image Him, are ours not his. But in addition to this, in addition to the question of the highest conception we can acquire of Him, in person only can we conceive of actual love — and God is love in its most actual sense. When Mrs. Eddy reasoned that because God is love, therefore He is not in Person, she was reasoning backwards. We should say, God is love and

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therefore we should think of Him in Person. Love out of person, is unthinkable; and those who imagine that they think of such love, if intelligently and honestly they analyze their idea, will find that they are not thinking of love, but of ether, or atmosphere, or the subtle force of atoms.

But what has Christian Science to give us in the place of Person? It gives us vagueness, emptiness, nothingness. God by these terms is associated with an atmosphere, or with ether, or with vibrations of heat and light, and thus with mechanical and inanimate things, instead of being associated with love and wisdom, and thus with the things of the mind which are the higher forms in which creation is revealed to us. To quote from my little work on "The Christ of God": —

"As we look out into the world we find creation exhibited in grades. Lowest is the mineral, above that is the vegetable, then the animal, and high

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above the animal is man. God is infinitely above all. Where should we look logically for an adequate expression of Him other than in the highest of His creations, in man? God cannot be most efficiently expressed in minerals, however great be their masses, since minerals are the very lowest things of nature; nor in the vegetable, which is the very humblest expression of an appearance of life; nor yet in the mere animal, which possesses no moral life, and is inferior to man. If God would reveal Himself to us as a Being above us, He must construct the form in which He would make Himself known out of the very highest and the best of the things that He has made, and the very height of all that He has made, which has come within the field of our vision, is character. This is the surpassing pearl compared with which all other things sink into insignificance. Mountains and oceans, the forests and all the glories of vegetation, and all other works

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of nature, are relatively as nothing when compared with the glory and the honor which pertain to heavenly character, the inestimable possible possession of a man. If God would with the greatest efficiency present Himself before our eyes, in the terms of human character He has the supreme language for His purpose."

To think of God as embodied in a glorified Personality rather than as Principle, is to see Him in the highest things He has made rather than in the lowest; it is looking to something above ourselves to image Him to us, rather than to something beneath us.

Christian Science, in addition to giving us a new idea of God, professes to give us an authoritative interpretation of the Scripture. It furnishes what it calls a "key." But I can hardly find language to describe the utter emptiness and meaninglessness of the Christian-Science interpretation of Scripture, if indeed it is sufficient in amount, definite

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enough in character, and rationally adequate to deserve even the name of an "interpretation." The whole "key" occupies three short chapters in "Science and Health," the Christian-Science authoritative text book. The first is entitled "Genesis," but it gives an exegesis of only four chapters of that book. The second is entitled "The Apocalypse," and after referring to a passage of the tenth chapter of the Book of Revelation, gives an exegesis of chapter twelve, and of a few verses of chapter twenty-one. The third chapter of this "key" is a glossary, containing, to use the author's own words, "a metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning." We find in this glossary only about one hundred and thirty words defined. They are largely proper names. I have never been able to discover any law or principle by which the meanings are determined, and none appears to be claimed. Mrs. Eddy de-

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clares that there is a spiritual sense to the Word and she not unfrequently uses language symbolically, but I have never found a reference to correspondence as a philosophical principle or even as a fact in the representation of spiritual things. Could anything from a New-Church point of view be more meagre and unsatisfactory?

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VIII.

CHRISTIAN SCIENCE AS TO ITS RAPID GROWTH

BUT if Christian Science is so unsatisfactory, if it is so wholly illogical, irrational, fetishistic, and despotic, how can we account for its rapid growth? Do not these objections prove too much? Are they not contradicted by the mere fact of the spread of this new denomination?

On the contrary, these features, while challenging our wonder, furnish a clue to the interpretation of this phenomenal extension of Christian Science. They show that Christian Science possesses three sources of enormous power with the natural man, and whatever possesses power with that man, develops vigorously on earth. Its first source of

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power is in the extreme naturalism of its doctrines. Above all things the natural man abhors regeneration and redemption. Every instinct of our self-love for the sake of its own preservation would lead us to renounce the Scriptural and spiritual doctrine that we must be born again. How easy, how satisfactory, and thence how acceptable to the self-love man, to be told that he is already in himself pure and heavenly; that he need but think himself into divinity. All this is on the plane of the natural conceptions, for there is in the Christian Science philosophy, no doctrine of discrete, or laminated, degrees to save one from the indiscriminate mingling of celestial and terrestrial things. Under these naturalistic teachings man becomes like Pharaoh's baker. While like all men he carries three baskets above his head with bread, for above every man there are the three heavens with their food for the soul, they are full of holes, and celestial, spir-

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itual, and natural things are indiscriminately mingled together. And where they are not kept distinct from each other, the spiritual man dies. The baker loses his head.* Like the doc-

*See marginal reading of GEN. xi. 16, and read "Arcana Cœlestia," 5145, from which I quote the following: "Man's interiors are distinguished into three degrees, and in each degree the interiors are terminated, and by termination separated from the lower degree; thus from the inmost to the outmost. . . . These degrees in man are most distinct. Thence it is that man, as to his interiors, if he lives in good, is heaven in least form, or that his interiors correspond to the three heavens; and thence it is that man after death can, if he has lived a life of charity and love, be transferred even into the third heaven. But that he may be such, it is necessary that all the degrees in him should be well terminated, and thus by means of terminations be distinct from one another; and when they are terminated or by means of terminations are made distinct from one another, every degree is then a plane in which the good which flows in from the Lord rests, and where it is received. Without these degrees as planes, good is not received, but flows through as through a sieve, or perforated basket, even to the sensual; and then, not being directed to anything on its way, it is changed into what is filthy, which appears to those who are in it as good, namely, into the enjoyment of the love of self and of the world."

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trine of faith alone in the Old Church, of which doctrine this is a variety, the Christian Science teaching of self-goodness is an alluring fantasy.

The second great source of power which Christion Science possesses with the natural man, is from the essential limitation of its idea. I have already considered the almost boundless control which the mind exercises over the body from concentration, and I again call it to mind because with the Christian Science branch of mental-healing it is exceptionally prominent. The entire philosophy and religion of Christian Science, with all its doctrines, precepts, and practices, may be epitomized in the one, simple statement of faith contained in the three short words: I am God. It is true that the Christian Scientist might not express himself so baldly as this, but this affirmation is logically involved in the Christian Science doctrine concerning man — when that doctrine is affirmed as it is in Christian Science

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without reference to man's choice of divine life, and thus without reference to man's permitting himself to be regenerated and in this way attaining unto a new birth — that man is God's thought and thus divine. The total elimination of the doctrine so clearly and so forcibly set forth by the Lord in John, that man must be born again, or from above, and that he in this way becomes a son of God, necessarily involves the doctrine of self-deification. Now this divine teaching that man must be born again, is absolutely ignored in Christian Science, whence it is that a confirmed belief in the inherent divinity of one's own self-life constitutes the whole system in a nut-shell. So plain, so condensed, so attractive to one's self! could we imagine a more concentrated morsel of delicious sweetness for the palate of the natural man?

In their teachings concerning man in his relation to God, the New Church and Christian Science are in exactly

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opposite positions. The New Church says: Man as to his self-hood, that is, as to the life that is distinctively his own, is absolutely opposite to the Lord, but capable by regeneration of becoming so conjoined to Him, as to receive from Him a divine self-hood, that is, to perceive in himself the Lord's life as his own. But Christian Science teaches the inherent divinity of man, which logically ends in individual reabsorption into divinity. The New Church involves as its teaching concerning man's destiny the eternal progression of the individual into an ever more conscious reception of the divine life, a progression in which every step forward makes man ever more alive to the transcendent fact that the love and the wisdom by which he is actuated, so far as they are heavenly, are not from self; and at the same time endows him with an ever more clear and more delightful perception of the truth, that all this blessedness is from the Lord. The surpassing

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sweetness of the conjunction of God and man arises from the very fact that man is not God. By this his individuality is continually more distinctly emphasized at the very moment that his conjunction with God and his identification with all men in love is perfected. God and man complete each other. To make man inherently God, is to destroy this complementalness and obliterate man altogether. The Christian Science conception involves this effacement of man, and the rational man wonders how under its teachings mortal mind could ever have come into even the appearance of existing.

The third source of the power which Christian Science exercises over the natural man, is from the subjection of the individual freedom of its members to a form of socialistic hypnotism. Hypnotism is a word by which is designated that influence of man over man which is made possible by the subject's ceasing to exercise his intelligence, and

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by his yielding his will. Man's intelligence is a divinely provided sentinel, given for the purpose of warning him against those who would improperly intrude themselves upon him, and of driving them off. Let any man lay this aside, accept some fetich (such as a book, a formula of words, an institution, or a personality), and yield to the stupefying doctrine that in some mystic oracle is vested an authorized dominion, and we have all the conditions which make hypnotism possible. But how can hypnotism extend to so many? Hypnotic control is generally supposed to be individualistic — the government which one man sometimes attains over another.

On the contrary, hypnotism exhibits its most virulent nature in its application to social conditions. In its most powerful form it is communal, and its influence is cumulative as it extends from man to man. At such times hypnotism is an efficient instrumentality

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for spreading infectious mental maladies which, under its sway, break out in a community. When this takes place it requires an especial clearness of vision and strength of will to enable the individual to resist it. The social man is quite as subject to epidemic mental diseases, as he is to physical contagions. The historical instance of that kind which, to my mind, best illustrates the present phenomenon, is the wave of revivalism which swept over this country in the forties and fifties of this century. In more tragic form the Salem witchcraft madness was such an epidemic. The principle is illustrated by the possibility of stampeding unthinking crowds by shrewd managers. Hence, too, the demoralization of armies under some groundless fear which propagates itself from one to another as though it were an epidemic. The rushing through of improper measures in popular legislative assemblies, is an illustration of social hypnotism. The insanities of soci-

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ety fashions often manifest in grotesque form this same principle. The skating-rink craze, which at one time inundated us with an almost resistless flood, though something to smile at, was a remarkable exhibition of the susceptibility of our social human nature to hypnotic influence.

All the conditions of the Christian Science infatuation proclaim it to be a movement of this kind. It is an epidemic of hypnotic hallucination; an astounding example of the vast power which comes to a large company of men and women whose freedom of intellectual action is laid aside, and whose mental and affectional life are concentrated on a simple, stupefying conception.

There is surely an influx of a peculiar kind and degree at this moment flowing in upon the minds of men from the lower regions. There is a great wind in the spiritual world, and it is carrying many along with it. It is necessary

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under the circumstances that those whose feet are planted upon a rock of rational and scriptural conviction, should stand firm, that they be not swept into the vortex.

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IX.

THE NEW-CHURCH DOCTRINE OF MIND-CURE

HAVING thus far discussed the various sects in mental healing, and formed a judgment concerning them, we come to the question of the teachings of the New Church. What have they to tell us concerning the healing of the body through the soul?

Of course the heavenly doctrines having been committed to writing over a century ago, do not specifically treat of the metaphysical healing of to-day. But their instructions concerning the relations of soul and body, and especially concerning those of the spiritual and natural worlds, are so full and so luminous that they anticipate in many particulars some of the most recent so-

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called modern discoveries. This is especially true of the mental healing which is so conspicuously showing itself to-day. If Swedenborg had known beforehand what was coming, he could scarcely have better supplied us with the means of coping with these things than he has.

I divide the teachings of the New Church on this subject into two portions. The first concerns the principles of what we might call properly mind-cure, or mental healing; and the second teaches that higher and more interior doctrine concerning the healing of the body through the soul, to which I have already alluded. This second doctrine is so pure, so rational, and so in harmony with an enlightened faith and life, that I do not know of any other teaching that can be compared with it.

Beginning with the doctrines of the New Church on what we might call the subject of mental healing, we may sum them up under three heads: —

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First, all diseases have their origin in the spiritual world, and thus spring from spiritual causes. In this respect our doctrine seems at first sight to resemble the mental-healing principle that sickness is derived from the states of the mind. But our New-Church doctrine goes further than to tell us of the mere fact of such origin. It brings out the principle which underlies this truth, declaring that diseases are under the law of correspondence. This is a doctrine of vast moment, as it makes definite the general teaching that the cause is in the spiritual world. "All diseases with man," we read, "have correspondence with the spiritual world; for whatsoever in universal nature does not have correspondence with the spiritual world, has no existence, having no cause from which it can exist, and hence subsist. The things of nature are nothing but effects, whose causes are in the spiritual world" (Arcana Cœlestia, 5711). This correspondence of diseases is not with

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heaven, it should be understood. "Diseases have not correspondence with heaven, which is the *Maximus Homo*, but with those who are in the opposite, thus with those who are in the hells." (*Ibid.*, 5712.)

This law of correspondence, which is a characteristic feature of the New Church, especially as applied to this subject, is brought out in some detail. Here are passages elaborating this principle: —

"Every disease corresponds to its own evil. This is because the all of the life of man is from the spiritual world. Wherefore if his spiritual life sickens, evil is thence derived into the natural life, and becomes a disease there." (*Ibid.*, 8364.)

"Diseases correspond to the lusts and passions of the mind; these also are the origins of diseases. For the origins of diseases are . . . also envyings, hatreds, revenges, lasciviousness, and the like, which destroy the interiors of

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man, and when these are destroyed, the exteriors suffer and draw man into disease, and thus into death." (*Ibid.* 5712.)

"All the infernals induce diseases, but with a difference, because all the hells are in the lusts and concupiscences of evil, consequently contrary to the things which are of heaven; therefore they act upon man from what is opposite: heaven, which is the Grand Man, keeps all things in connection and safety; hell, as being in the opposite, destroys and rends all things asunder; consequently if the infernals are applied they induce diseases, and at length death. But they are not permitted to flow in so far as into the solid parts of the body, or into the parts which constitute the viscera, organs, and members of man, but only into the lusts and falsities — only when a man falls into disease, they then flow into such unclean things as belong to the disease." (*Ibid.*, 5713.)

"There appeared a large quadrangu-

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lar aperture. . . Hence there exhaled a troublesome heat, which was collected from various hells, arising from lusts of various kinds, as from haughtiness, lasciviousness, adulteries, hatreds, revenges, quarrels, and fightings: such in the hells was the source of that heat which exhaled. When this heat acted upon my body, it instantly induced disease like that of a burning fever; but when it ceased to flow in, the disease instantly ceased. When a man falls into such disease, which he has contracted from his life, instantly an unclean sphere corresponding to the disease adjoins itself, and is present as the fomenting cause." (*Ibid.*, 5715.)

"The ulcers appertaining to man in his body correspond to the defiled things which are from evils, and pustules to blasphemies; and they would also be in every evil man, unless he, so long as he is in the world, was in a state of receiving the good and truth of faith; it is for the sake of that state that the Lord

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prevents such things bursting forth from evils." (*Ibid.*, 7524.)

Notice how much deeper this goes than does the general and undefined doctrine that diseases have their origin in the errors of man's mind. It teaches us that there is a law applying to the relations of mental and material things from which we learn that diseases are not mere misconceptions of man's thought-life, but are the expressions in the body of the disorderly states of the soul.

Secondly, the New-Church doctrines teach that the removal of the spiritual cause of a disease will cure the disease. It was when writing of disease as being the effect of causes in the spiritual world, that Swedenborg says: "On the cessation of the cause, the effect ceases." Much more explicit are the following passages from the "Arcana" and from the "Minor Spiritual Diary," in which it is to be especially noted that if the spiritual causes producing the

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disease be removed, the diseases themselves instantly disappear.

"That I might know for certain that this is the case, there were spirits from several hells present with me, who communicated the sphere of the exhalations thence arising, and as that sphere was permitted to act upon the solid parts of the body, I was seized with heaviness and pain, and even with disease corresponding thereto, which ceased in a moment, as those spirits were expelled: and lest any room should be left for doubt, this was repeated very many times." (Arcana, 5715.)

"As often as diseases exist with man, spirits which correspond to the disease come to him. . . . Such spirits apply themselves to the region where the disease is, and by their presence aggravate it. If such spirits are removed by the Lord, man is immediately restored to health. . . . But since the generality of men do not believe that spirits are about us, all these things are attributed

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to natural causes." (Minor Diary, 4648–4650.)

Thirdly, our doctrines teach that natural means are not, therefore, unavailable. "Nevertheless," says Swedenborg, after pointing out that the removal of the spiritual cause of a disease would remove the disease itself, "this is no hindrance to a man's being healed naturally, for the divine providence concurs with such means of healing" (Arcana, 5713). The usefulness of natural means is not necessarily inconsistent with the sole efficiency of spiritual instrumentalities, because natural means may often be resolved into incitors of mental states. I notice that Wood, and other advocates of mental healing, prescribe various external acts, and the reading and repeating of certain phrases, for the incitement of concentration of the mind. May not a medicine, believed in by the patient, be a useful means to bring the required healing state of the mind?

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In the above teachings we have a mind-cure doctrine in the New Church in simple, logical, rational, consistent, and practical form. All diseases are from the spiritual world under the law of correspondence. The removal of the spiritual cause removes the disease, but this does not hinder man's being treated naturally, for "the divine providence concurs with such means of healing." Notice that the use of natural means is not sanctioned because of a faith in the force of mere natural instrumentalities, but because "the divine providence concurs with" it.

There is surely a practical application of these New-Church principles of healing of the body. There must be some way of removing the spiritual cause of a disease for the cure of the disease. But for the moment I pass that by, that we may consider next the characteristic and interior doctrine concerning the healing of the body through the soul which is contained only in the truths of the New Jerusalem.

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X.

HEALTH THROUGH RIGHTEOUS LIVING

WE now come to the supreme doctrine of the healing of the body through the soul. It is more than mind-cure, or any mere metaphysical healing. It accomplishes its effects through something far higher and better than the creative power of thought, beautiful as that is. It is the purifying and healing virtue which flows into the body from one's spiritual life; and since the Lord in man is the very beginning and ending of the spiritual life, the healing I refer to is from the Lord. For we are taught in our doctrines that the most interior states of the soul as to love and as to wisdom, are the most

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efficient instrumentality for qualifying and determining the conditions of the body as to health and disease. It should not be called mind-cure, but spiritual character-cure. It is not one's thought-life that accomplishes the purpose, it is his life as to righteousness.

This is a momentous teaching, clearly and forcibly laid down in the writings of the church, yet generally passed over by the reader with little appreciation of its significance. According to our doctrines, man's body is a form corresponding to the understanding and the will, and thence the interiors and the exteriors of the mind act as one with the interiors and the exteriors of the body. "As man," we read, "has the Lord constantly before his eyes, which is the case if he is in love and wisdom, he then looks to Him not only with his eyes and face, but also with his whole mind and his whole heart, and at the same time with all things of the body" (Divine Love and Wisdom,

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136, 137). It is still further stated in our doctrines that "it is indeed acknowledged that a man is such as his reigning love is, yet only such in mind and disposition, but not such in body, thus not wholly such. But it has been made known to me from much experience in the spiritual world, that from head to foot, that is, from the primes in the head to the ultimates in the body, a man is such as his love is" (*Ibid.*, 369). Hence the condition of the body must be controlled by the soul.

"If man had lived the life of good, his interiors would be open to heaven, and through heaven to the Lord: thus also the smallest and invisible vessels (it is allowable to call the lineaments of the first stamina vessels by reason of correspondence) would be open also, and hence the man would be without disease, and would only decrease to ultimate old age, until he became altogether an infant, but a wise one; and when in such case the body could no

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longer minister to its internal man, or spirit, he would pass without disease out of his terrestrial body, into a body such as the angels have, thus out of the world immediately into heaven." (Arcana Cœlestia, 5726.)

"With him who is spiritual, the purer blood, which is called by some the animal spirit, is that which is purified; and it is so far purified as man is in the marriage of love and wisdom. It is this purer blood which most nearly corresponds to that marriage, and because this blood flows into the blood of the body, it follows that the latter blood is also purified by means of it. It is the contrary with those with whom love is defiled in the understanding. But, as was said, no one can explore this through any experiment on the blood, but he may explore it from the affections of love, since these correspond to the blood." (Divine Love and Wisdom, 423.)

The completeness of the healing

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which is described in these teachings, that is, its interiority, is a feature to be noted. It is from centre to circumference. The very purity of the blood is determined by the marriage of love and wisdom in the soul, that is, by man's regeneration. This is no mere suppression of symptoms. It is the eradication of the very essence of the disease —of that quality in man's blood which makes him susceptible to it.

It is to be noticed in this doctrine that the health of the body is not the end sought. It is simply the normal expression of the regenerating man's spiritual state. The states of man's body are representative of the states of his soul. To seek bodily health for itself, that is, for the mere physical and selfish comfort of it, is like devoting one's self to attaining the external appearances, or insignia, of a condition, without reference to the thing itself which these signs represent. It may be aptly compared with the contentment with the

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outer show of royalty without its authority, which a claimant to the throne might possess. Man's body is the very outside of his life, and its health is the orderly expression of the health of the inner life, and in the aims and purposes of life, we should so esteem it. Spiritual health, or righteousness, is the real thing to be prized, sought, and attained, and then, our doctrines tell us, our physical well-being will follow.

But is not this doctrine contrary to experience? the doubter asks. Who ever heard of any one who was in good health because of his righteousness?

Of course we do not hear of such cases, since those who are in good health from righteousness are unconscious of the cause of their being well, and would not dream of setting up the claim that it is from their righteousness. Those who, from this cause, are well, are absorbed in the conscientious fulfilment of the duties of their callings; they are shunning their evils as sins;

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they are leading lives of usefulness and devotion. Their righteousness is something they do not think of, or if attention be called to it, they disavow its being theirs. It is the Lord's, they say. They are simply doing their duty. Those whose blood is pure, and whose bodies are in good health because they live in the Lord, do not pose before the world as examples of righteousness healing; they hang no banners to the breeze to announce themselves. They are simply humble followers of the Lord. Of course we do not know, and least of all do the righteous people who are well from the marriage of love and wisdom in their souls themselves know, who are the ones who are in physical health from righteous living. But though we know them not, have we not reason to think that we have met them? Quiet, faithful, self-forgetful, and helpful, they are in good health as a matter of course. They merely are well, and who is there to let the world know that

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their outward health is an expression of their inward righteousness?

Are the righteous always well, then? and can we judge of the state of one's soul by the condition of his body?

Certainly not. Environment, heredity, misapprehensions on his own part, and other causes, may interfere with a righteous man's appearance of health, though he be in health as to his soul; and there may be a seeming physical health and strength with an unrighteous man. Upon the judgment of personal character from physical condition we are not warranted in entering.

In addition to this it should be remembered that we are in a world whose purpose is to give man an opportunity for being reformed and regenerated. We are in the process. We cannot judge of the final quality of anything while it is being made — man's character the least of all. And the states of righteousness among men are in a very mixed condition. Mankind is not di-

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vided into two distinct classes, the righteous and the unrighteous. The unrighteous, so called, are not to be looked upon as wholly such; nor should the so-called righteous be thought of as having completed their course of spiritual purification. There may be in the character which we regard as most heavenly, elements of self-thought and self-life which afford a lodgment for the presence of ill-health. The conditions involved are too complicated to warrant us in basing a judgment of one's character as to righteousness upon the state of his body.

The recognition of the truth that man's body is not necessarily in this world a reliable representative of the conditions of his soul, is thus set forth in "Heaven and Hell":—

"Though all things of man, as to body, correspond to all things of heaven, still man is not an image of heaven as to external form, but as to the internal form; for the interiors of man receive

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heaven, and his exteriors receive the world. . . . For external beauty, which is of the body, derives its cause from the parents and from formation in the womb, and afterwards is preserved by a common influx from the world; hence it is that the form of the natural man differs very much from the form of his spiritual man. Sometimes it has been shown what the spirit of man was in form, and it was seen that in some who were beautiful and handsome in the face, it was deformed, black, and monstrous, so that you would call it an image of hell, not of heaven; but in some who were not beautiful, that it was well formed, fair, and angelic." (99.)

And yet, though all this is true, and most desirably true, for it would interfere fatally with our freedom, and thus with our regeneration, if we were to judge of each other's spiritual character from our health, the great law remains that the most interior, the most desirable, and the most efficient source of

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physical health from spiritual instrumentalities is spiritual character. This is a very fountain of health, a pool of Bethesda in the soul, into whose waters, after it has been stirred by the angel of divine truth, each may enter for the healing of every infirmity.

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XI.

THE RIGHT APPLICATION OF MENTAL HEALING

AND now for the application of these principles. The doctrines of the New Church on this subject are not solely matters of theory; they are for real life. They are not intended for mere talk; they are for practice. They are not alone for study; they are also and especially for application. And I know of no teachings that are more easily made use of than the ones I have been presenting from the writings of the New Church.

And of this I am assured, that wherever they are realized in the life of any one, health will surely follow. There are no other mental healing principles more practically efficient than these.

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How can they become so incarnated in us as to accomplish this so transcendent a purpose?

Right at the start I emphasize with great earnestness the distinction between what has very appropriately been called mind-cure, and the higher doctrine, which I have styled righteous-living cure. The former may be regarded as a kind of medical treatment. While of a higher purity and more desirable in practice than the taking of drugs, whether in appreciable or infinitesimal doses, it belongs to the same plane of thought and application. The practice of this psychotherapeutics does not concern itself with religious doctrine — it is external to all that. It is simply clearing the mind of all those states which obstruct the inflow of health-giving forces from the spiritual world. It may be rightly thought of as one of the schools of the healing art. It operates efficiently without reference to the spiritual faith or life of the sub-

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ject, and regards those states of the mind which affect the operation of what is known as the unconscious functions of the body.

The principle I refer to is recognized by intelligent physicians of whatever system of practice as a source of physical influence to be appealed to. In this connection I call attention to a recent article on this phase of our subject with which I have been much delighted. It is from Dr. George B. Gorham in *The Outlook*, and is entitled "The Physiological Effect of Faith." In it it is clearly and forcibly set forth that the element of faith as a therapeutic agent should be recognized by physicians, and indeed is so recognized. In this article Dr. Gorham shows that many states of the mind, among the most efficient of which he places faith, affect very powerfully the functional activities of the unconscious processes of the body. The measure of the power of a faith to accomplish these effects is not from its

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reasonableness, nor from the power of the object of the faith, but from its own depth. The faith that amounts to what Dr. Gorham calls "a deep, unmistakable expectancy," accomplishes the desired effect. It is here that he who would enjoy health of body from the soul, should begin. He should cultivate this external health-faith, which he can do whatever be his religious convictions, not by seeking new and fantastic metaphysical doctrines, but by simply seeking an enlightened application of the doctrines which teach us concerning the power of the mind over the body, an application which will make man's natural life respond freely to the health-giving influxes from the spiritual world. What this means practically is the subject for our first consideration.

But to descend into details, the mind-cure part of our doctrines may be summed up in this one sentence: All diseases are from the spiritual world under the law of correspondences, and

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if their spiritual causes are removed, the diseases will disappear. This simple but comprehensive formulation of doctrine is full of practical applications.

1. Since the causes of diseases are in the spiritual world, and operate under the law of correspondences, and indeed are evils of that world, the diseases are not to be dreaded for what they are in themselves. The actual calamity of illness is in the spiritual evil it externally represents. It is selfishness, which is the veritable thing to be dreaded. It is lust, jealousy, unkind thoughts, hatreds, and enmities that are the real ill-health, and to get rid of the uncomfortable representatives of these ills of the spirit (and such representatives are all that the sicknesses of the body are), is not in any true way to get rid of the real illness. This should be in our thought if we would, in the line of the New-Church teachings and life, get well. Nor is physical health in itself the end we should seek. It is the spir-

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itual thing represented by health that is to be sought. Health in this respect may be aptly compared with happiness. Pursue happiness directly, and it eludes you. But laying aside your thought of it, devote yourself to a life of usefulness and truth, and happiness will follow you and nestle in your heart. In like manner, health directly pursued, may escape us. But he who conforms to the spiritual principles which produce health, shall have it. For this reason, health should not, as a thing in itself, be placed before any one as the end of life. Aiming at it as an end is forlorn indeed! He who forgets the question of health and searches for truth and its realization in life, is bound to be well. To express this first principle of application in other language, I would say: Do not humiliate your spiritual life to the position of means, and exalt your physical health to the position of end in your life's endeavors. Many healers seem to invert the con-

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stituents of life, making the welfare of the body first, and the well-being of the spirit a mere instrument of this. Their religion becomes to them a medicine, or tonic, for the body. They would avoid unkind feelings, or anger, not because they are wrong, but because disagreeable physical effects follow; and would shun uncleanness of thought not because of its uncleanness, but because of its unhealthy physical influence. All this is turning things upside down. Spiritual life should be sought for its own glorious self, while physical health we look for as a matter of necessary sequence.

2. Much less should we think of diseases as divine creations. They are not from the Lord except in the sense that hell and evil, as being permitted by Him, are in that negative way from Him. Disease is no more from the Lord than sin is from the Lord. We must not think of our sickness as angels from the heavenly Father, come to us

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in this guise to teach us patience, and to cultivate in us the heavenly virtues. Sickness is, in a nearer or more remote degree, the offspring of sin, the correspondent of evil, and is begotten of the devil. Diseases of the body are material images of selfishness and sin. They are the concrete forms of our lusts. These mental things are their origin and their source of continuance; and to these spiritual sources of power, we shall learn later on, should we look for their cure. Although we do not pronounce him who is ill a sinner because of his illness, nor judge of him who is well by any similar logic, it is true as a general doctrine that ill-health is from evil and wrong, and must be so thought of. He who inherits a diseased body, while he cannot condemn himself for that which he could not help, still should regard the sickness of his body just as he regards the perversities of his moral disposition inherited from his parents, for which also he would not be

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blamable. That sickness is permitted for a wise purpose we are prepared to admit; but so, too, are immoralities and all natural evils. We must, therefore, in our thoughts rise above the conception that our diseases are in any way produced by the Lord. They are not His choice. They are not the expressions of His divine order. They are not his direct messengers. They are from wickedness. We should look upon our sicknesses as evidences of the presence of evil spirits; and we should so think of them and so live in reference to them that those spirits may find nothing in us to cling to; and from our changed spiritual position towards them we may be healed.

3. Since sickness is not from God it is necessary that we make our faith in that truth practical by renouncing in external word and deed our belief in sickness as a power in itself. This renunciation must show itself in the very words of our lips. To begin at the

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foundation we should remember that making one's ailments prominent in his thoughts and conversation is injurious to the health-giving power of spiritual forces. If in your conversation you treat the sicknesses with which you are afflicted as though they were really enemies of your body, possessing an actual self-existent nature, you thereby give them a hold upon you which they would otherwise not possess. To be continually looking into the ill feelings of your body, always examining your pulse, as it were, forever thinking of this ache or that discomfort, analyzing all the strange or peculiar sensations that may come to you, and discussing such matters with others — all such conduct gives a basis in your mind for the presence of evil spirits who aggravate and maintain your ailments. Such methods of thought and conversation are among the things that most do hinder the presence and the efficiency of the health-giving influx of heaven.

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Yet it seems as if the dominant habits of polite society made such topics as these the leading subjects of anxious inquiry and discussion. It is the very method which, under the law of spiritual doctrine, would most successfully fasten disease upon us, and make the spiritual cure of our sicknesses impossible. This may appear like a trifling thing, but it is an important element in the law of cure by spiritual forces. It is useful to cultivate a habit of healthful thought and conversation. As we avoid the sicknesses of life as our subjects of consideration, we not only thus refuse them a spiritual beginning, but we thereby give to the health-producing powers of spiritual life a grasp upon us which will be effective in producing and maintaining good health.

Another habit of conversation which is most closely allied to this naturally suggests itself. It is indulging in a false sympathy for our friends. We

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can be sympathetic for a sufferer in a way that will aggravate his malady. We may be sympathetic in a way that will help his recovery. If one were to go to an injured man, tear the bandages from the part that was hurt, start the stanched blood to flowing again, and cause the pain to be renewed, he would be regarded as wickedly cruel. But not less really cruel is that unkind love and sympathy which brings so prominently into thought and conversation the sickness of your friends in the expressions of your sympathy for them, that the difficulties are aggravated and the patient made worse. No sympathy for a sick friend is kind that does not help him to be better. And all sympathy that aggravates his ailments, though expressed in the most loving terms and affectionate tones of voice, is surely cruel. Let our association with each other be helpful. All our conversation, the thoughts we cherish, the sphere of our affections, should go forth to help

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all with whom we are associated, to strengthen them against sickness, to weaken the hold of the disease-producing spirits of the other world upon them. Such sympathy, though it may not be replete with sentiment, as is the false sympathy I have referred to, has the divine love within it, and makes the visits of him who can give it like the coming of an angel of heaven.

There are many other external states to be avoided if we would open our souls in a way to let the divine life flow into our bodies for their healing. We should avoid a struggle in our own self-strength to get well. Healing from spiritual powers is not being made well from the strength of your will-power. In order to demonstrate the power of their minds over their bodies, many, having given to their disease a real character in their recognition of it as a positive power in their lives, arise in their strength of will with the determination to overthrow this power. Thus

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they are really but pitting one part of the mind against another; they are combating their faith in disease by their faith in their own will. This is like fighting the left hand with the right. The true doctrine is rather that disease in itself has no power, and that the health-giving strength to remove it comes from a life above yourself, which descends into you when you are in the right spiritual state to receive it. It does not involve, then, a struggle, but rather a wise trust.

4. And especially in this field of the application of mental-healing practice, must we emphasize that familiar doctrine of the New Church that in spiritual forces is contained all power. All real substance and all real forces are from the spiritual world. Natural forces and natural appearances are but the shadows of spiritual substance. The sun itself, from which seems to come all the power of the material universe, is only a shadow of the Lord. All its

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powers of heat and light, whose presence brings summer and day and life, and whose absence means winter and darkness and death, are but reflections of the divine love and wisdom, whose presence means spiritual warmth, light, and life, but whose absence is spiritual coldness, darkness, and death.

And all the myriad exhibitions of life and of the forces of nature are shadows only of the powers of life that come pouring into the world from the realm of spiritual forces. Our souls receive their power directly from the spiritual world. Our bodies receive their power from that world by means of our souls. Our bodies are the shadows of our souls. All their strength, all their character, all their life, not only in general but in particular, come as a constant gift from the presence of the spirit within. Nothing can be maintained in the states of the body which has not some hold upon the states of the soul. Apart from the spirit within, man's body is an utterly

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powerless collection of substances that will quickly be resolved into their original elements. The body has no power to be anything or to do anything except it be given it of the soul. As the mind of man holds to the doctrine of the power of nature, and of the self-existence of the body, and of the weakness of spiritual things, and of the substantial reality of natural things, so have the weaknesses and sicknesses of his flesh a hold upon him. But their hold is in this conception he has of them, and not in any reality they have of themselves. If he repel this conception, he is repelling the power of diseased nature.

He who in the forest at night sees the dim shadows of trees as gloomy monsters surrounding him, is filled with terror; and these grim fantasies, whose only reality is in the imagination of their beholder, as really control him as though they actually were what he thinks them. In like manner, the ca-

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pacity of the body to become diseased, its ability to control the mind, and to be dominant in this life, has its greatest, if not its only, hold upon existence, in the reality which the mind it rules confers upon the body. How transcendently important it is, then, if we would be blessed with that healing of the body which the powers of spiritual life can bring us, that we recognize the reality and the power of spiritual things, that we refuse to give material forces control over us by believing in them, that we come under the dominion of the great flowing river of life and strength which comes down through heaven and the spiritual world into our souls from the Lord. The very existence of the material universe is as dependent upon the spiritual universe as a shadow is dependent upon the substance that casts it. And yet we turn our backs upon the infinite power and reality within, and resolutely fix our eyes upon the shadow, giving it our allegiance, having

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faith in it, trusting it, and worshiping it — thus by the very action of our thoughts in reference to it, closing our souls to the current of the descending life from above. We must, then, if we would receive the true benefit in the health of our bodies which can come from the spiritual power of heaven, believe in that power. We must accept the doctrine that in spiritual life is all true life, that in spiritual power is the only power, and that in spiritual reality is the only substance.

But notwithstanding the emphasis I have laid on these applications of the states of the mind to the welfare of the body, it should be understood that they are preliminary only. In doing these things we are bringing the ultimates into order. The interior health which flows into the soul from righteousness may be stopped at this basal point by external misconceptions and by erroneous habits thence. The principle under which this may take place

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is pointed out in the "True Christian Religion," in which Swedenborg declares that "influx adapts itself to efflux," and that "the understanding from above adapts itself to its measure of freedom to speak and publish its thoughts" (814). And in even clearer terms in the "Arcana Cœlestia," Swedenborg says: "It is a universal law that influx accommodates itself to efflux, and that if efflux be checked, the influx is checked. Through the internal man there is an influx of good and truth from the Lord, through the external there must be an efflux, namely, into the life. When there is such an efflux, the influx is continual; but if there be no efflux, if in the external or natural man there be resistance . . . it follows from the universal law just mentioned . . . that the influx of good draws itself back, and so the internal is closed." (5828.)

It is from the law which is here enunciated that it is necessary to assume in the outmost of one's life the right at-

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titude toward his maladies, in order that there may be the utmost freedom for the descent of the life of the spiritual man into the very most external states of the body. As one adopts in his outer thought and conversation the four things I have presented, so does he assume such an attitude toward his physical self as will give full opportunity for the spiritual states of his soul to descend into his body and dominate it. As one ceases to think of the health of his body as an end of life; as he acknowledges the great truth that sickness, like evil, is not from God; as he renounces a belief in the power of sickness in itself, and thence holds to the faith that from the spiritual world comes all power, so is he laying the foundation of what I have called a righteous-living cure. Some go no further, and attain health from these states of mind; but the New-Church doctrines would lead to a much more interior life and health than is possible from these things alone.

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XII.

THE SUPREME APPLICATION

WE now come to the application of the supreme principles for the healing of the body through the soul. All before this have been preliminary and relatively incidental. The healing of the body, which comes from the mental states and habits which I have inculcated so far, is comparatively superficial. It consists in the suppression or dissipation of symptoms, and of the dominion of the natural-mind forces in the body. Yet this is the whole field of the operation of the average mental healer, or mind-curist.

After having recognized, therefore, this outer mental practice, and having adopted it, we turn to a doctrine within this and above it, and, better than this,

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a doctrine that is religious; a doctrine especially high and pure as it is given to us in the New Church. It is the teaching of righteous living, as not only the best spiritual instrumentality for physical health, but as constituting in its own blessedness an end so far above all questions of bodily concern that it should be sought for its own beautiful self; it is the inculcation of a life which infinitely transcends in importance all questions of our merely physical well-being.

The sickness of the body, under this conception of the subject, takes its place with the other affairs of the external life, as a concern of the material world, and an incidental of life. Like poverty, like bereavements, like all other kinds of the outer misfortunes of life, physical ills become under this application a matter to turn one's back upon, or to place under the feet. The centre of life, the "pearl of great price," the end that is worthy, that which is an end

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in itself, is spiritual living. As man realizes heavenly truths and heavenly affections in his thoughts and actions, so will his body necessarily become well. Spiritual health is the supreme end, and if that be attained, we may well let the question of physical health take care of itself. The laws of spiritual living are in the very highest sense the laws of physical health, and while the latter should not be the end of care of our thoughts, it will follow. Shun evils as sins and you will be well. Not for the purpose of being physically well should we shun evils, nor for any other purpose than because they are evil — that is, because they are sins. Bodily sicknesses may be made use of to enable us to realize what is the nature of sin, but they should not be made the object of our solicitude. It is hatred that is unhealthy, and unkind words should be avoided, as we would avoid hurtful physical habits. Lasciviousness in the mind is an opening toward hell,

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through which flows a susceptibility to the diseases which lasciviousness represents. Contempt for others, if entertained, is like being inoculated with smallpox; while every pride of the heart, if cherished, is worse for the body than exposure to a cold-bestowing draft. Righteous living from religious principles purifies the blood in the most effective and interior way. Kindly feelings toward the neighbor are more health-giving than the fresh air of spring, bringing vigor and elasticity to the limbs; and charitable deeds are for the nourishment of man. How significant in this connection are the Lord's words: "I have meat to eat that ye know not of," when His "meat" was simply to do the will of His Father!

That man should shun his evils as sins is very familiar doctrine, but an added force is given to it by knowing and acknowledging that the evils which we shun are diseases in essence and cause, and that their removal is the re-

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moval of one's liability to the corresponding illnesses. That the shunning of evils as sins, which we are taught constitutes the whole of Christian living, is also the supreme instrumentality for realizing the health of the body, is the special teaching which the New Church brings to the subject of the healing of the body through the soul. Righteous living is healthy living in its very essence. He who interiorly and truly keeps the commandments is bound to experience the most perfect health exteriorly. This is the very inmost of all laws for being well. He who lives in an assured trust in the divine, who shuns all ill-will against the neighbor, who performs the duties of his calling faithfully as a service to God, who assumes the attitude toward illness which the New Church teaches him to assume toward poverty and other disorderly external things, is pursuing the course which will most surely bring him in the fullest possible way health of body.

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Seeking thus spiritual life as the supreme end of our being, and making the question of our physical health entirely subordinate and secondary, does not mean that we expect poverty, or outer suffering, or sickness. On the contrary, it means that while external prosperity and health, when considered as ends, are secondary, we are assured that the Lord will bestow them. We have need of health and worldly prosperity, and the Lord knows this and will provide. "Your heavenly Father knoweth that ye have need of these things." They are to be given after we have sought the internal and the real. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." He who would seek the healing of the body through the soul in the highest and truest way, should not seek it by the subordination of the purposes and efforts of his soul to physical health, but by seeking "first the kingdom of God,

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and His righteousness," and by knowing that his physical and temporal well-being shall be "added unto" him.

This, too, is in line with the words of the New Church, as where we are taught that "all happiness belongs to those who, from the heart, acknowledge the Lord," and that this happiness "involves all things, taken as a whole or individually," including "things celestial, spiritual, natural, worldly, and corporeal" (Arcana Cœlestia, 1422). How comprehensively this promise extends itself to the ultimates of life, and includes man's body and all his earthly interests — "things worldly and corporeal"! This coincides, too, with the teachings of the "True Christian Religion," where we read that man "becomes prosperous and happy if he acquires for himself wisdom, and keeps his will in obedience thereto; but he becomes unprosperous and unhappy if he makes his understanding obedient to his will" (588). Note how "prosperity"

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is included among the things which come to man from spiritual life.

Healing of the body through the soul through righteous living is the divine way of healing. This confers upon man soundness and strength from the centre to the circumference, from firsts to lasts. This healing means God in the soul. It is the incarnation of the Lord in man.

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XIII.

CONCLUDING WORDS

IN conclusion, I will, for the sake of a clearer understanding of our subject, dwell upon the two radical distinctions which differentiate the doctrines of the New Church from all other teachings: —

First, we have in the New Church the doctrine of discrete degrees, and the accompanying and complemental doctrines of influx and correspondences. These doctrines enable us to keep spiritual things from natural, and heavenly from earthly. And keeping these distinct is essential to true thinking, and thence to right acting. Classification and distinction — the separation of the good from the bad, and the true from the false — is the very inception of all

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genuine educational and moral development. And there can be no correct thought of spiritual things without a knowledge of discrete degrees, and of the principles of spiritual truth associated with that knowledge.

Among the first and most important of the things which this knowledge accomplishes for us is salvation from self-deification. It is the most momentous of the benefits that come from the doctrines of the New Church, that they enable us to believe in God as the one and only source of all things, and yet to be saved from pantheism. No intelligent receiver of the doctrines of the New Church can ever imagine himself to be inherently divine. Though ever giving himself to us, the Lord will always be other than we.

Secondly, in the same line of advantage, we have in the New Church a doctrine of the proprium, that is, a doctrine which reveals to us what belongs to man as his own life, in distinc-

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tion from what is God's. This life, which is man's very own, and which individualizes him, is the gift of God. In that sense it is from God, and does not have its origin apart from Him. But — and here is the New-Church doctrine — God has so withdrawn the appearance of his authorship of man and of his immanence in man, that man ever appears to live from himself, and in that appearance he is and will forever be other than God. And still further, since our existence as separate personalities is derived from this appearance, our individual immortality is preserved, and its continuance is assured by the operation of this law.

Since it is an appearance, one naturally asks, Is it not a deception, then, and an unreality? is it not a dream and a fancy?

On the contrary, because the divine Father has *given* His life to man, given it for the purpose of making it man's, and because He has given it *actually*, it

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is *practically* as really man's as though he held it from self-derivation. This conception of man and of his relation to God, solves the problem of creation, and enables us to think of man as from God, and yet to know that he is not God, and never can be God. Reciprocation is the essential of heavenly love — especially and supremely is it the essential of divine love. For the sake of reciprocation, therefore, man must be always other than God; and the more interiorly man is united with the Lord, so much the more clearly does he recognize this truth, that he is not God.

On this subject Swedenborg speaks frequently and forcibly. Here is a passage from the "Divine Providence": "Love desires to be loved. This is implanted in it, and so far as it is loved in return, it is in itself and in its own delight. It is therefore evident that if the Lord loved man only, and were not loved in return by man, the Lord would advance, and man would withdraw. . . .

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The Lord therefore provides for the existence of reciprocality in man. Man's reciprocality is in this, that the good which his will favors and which he does from freedom, and the truth of which he thinks and speaks from volition according to reason, seem to be from himself; and that this goodness in his will, and this truth in his understanding, seem to be his own; nay, more, they seem to man to be from himself and his own, precisely as though they were his own. *There is no difference whatever.*" (92.)

This doctrine which makes the appearance of self-derivation in man's life, and the maintenance of that appearance, the very divine end in creation, saves us both from the irrational conception of a self-existent force out of God, and also from the monstrous idea that we are God. It is a doctrine that gives us at once a matchless central principle for a true spiritual philosophy, and at the same time it furnishes us a basis for a

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surpassing system of religious thought and life. It saves us both from materialism and pantheism, the Scylla and Charybdis of spiritual and religious thought.

These New-Church doctrines concerning the healing of the body through the soul are the most comprehensive of all teachings. They extend from the surface practices of mental healing to the heights of spiritual purpose and life. They are extremely practical, and apply to every state and condition of experience. They are serviceable to our outmost conditions of mind and body, yet they will always extend above us to lead us on and up to an ever closer conjunction with God, however close may at any time be our walk with Him. They are steps which extend down and out to the humblest followers of divine truth, and up and in far above the heights of man's loftiest attainments — to the very Throne.

And he who keeps them will be sure

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of the fruit of his keeping. He will be led ever nearer and more near to the Fountain of Life — to an ever more enlightened wisdom, an ever more inspiring love, and thus to an ever more abundant life.

THE END.

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